# A Spiritual Portion OF HEAVENLY TREASURE,

Bequeathed

By Mr. WILLIAM WHEELER,

Late Minister of the Gospel, and Pastor of a Church of Christ at *Cranfield* in *Bedfordshire*;

AS HIS

# Last Legacy

TO HIS

## Wife and Children.

*LONDON*: Printed in the year 1670.

C

A

# Spiritual Portion

OF

HENRY TRASKIN,

BY

WILLIAM WARBURTON,

Lord Bishop of Gloucester, and Preacher

to the Honourable Society of Lincoln's Inn.

# Last Legacy

TO

Wife and Children.

# The EPISTLE.

My dear WIFE,

THis little Piece did I fore-caſt to leave in a faithful hand for thee; that if God would, it might be ſome Comfort and Support to thee after my departure; and adde ſome relief to thy drooping Spirit, having ſo newly parted from thy dear Husband: And though peradventure upon the firſt caſt of thine Eye over it, it may cauſe thy tender heart to relent the more, to hear thy dead Husband ſpeaking to thee, as it were out of his Grave; yet I hope when thou haſt well weighed the matter, and the comfortable Arguments therein contained; it may be no little comfort and refreſhing to thy mind at preſent. And alſo if God will, it may be of good uſe to the remaining part of that little time that thou haſt yet to live in this Vale of Tears.

Now the Lord add his Bleſſing to it, that it may do thee good. The Reaſon why I did not ſhew it unto thee in my life-time, was, Becauſe I thought it might take ſo much the more impreſſion upon thee for thy

*good and comfort, by how much the more it should come new and unexpected to thy hand, and that at such a time when thou never expectedst to hear any thing more of thy Husband in this World; that then he should as it were come again to thee, and afford thee one half hours discourse for thy comfort in this little Book. And for the occasion that put me upon it, thou mayst perceive that, in the Preface of that little Piece I have writ to my Children.*

*Dear Wife! I shall say no more: The Lord be ever with thee, and plant his fear more and more in thee; and replenish thy heart, and my Childrens, with his Grace, and the sweet Knowledge of Christ. Farewell, till I see thee again.*

Thy late dear Husband,

*William Wheeler.*

# A Spiritual Portion OF Heavenly TREASURE, OR, The Last Legacy of Mr. *William Wheeler*, to his WIFE.

MY deareſt Wife, and faithful Friend,
For thee (my Love) theſe Lines I write,
To leave with thee, that ſtay'ſt behind,
When I am taken from thy ſight.
And now, becauſe thou canſt not ſee
My face, nor hear my tongue to ſpeak,
Which doubtleſs will be ſad to thee,
And makè thy tender heart to break.
I here have left my tongue behind,
To ſpeak to thee when I am gone;
And comforts yeild unto thy mind,
When upon earth my Glaſs is run.
Dear Heart! It wounds me moſt of all,
That thou ſhouldſt grieve thy tender heart,
And drink down Wormwood mixt with Gall,
And put thy ſelf to needleſs ſmart.
Don't ſo, my Love; there is no cauſe;
'Tis want of faith in them that do:
I am deliver'd from the Jaws
Of Death, and gone to Heav'n too.

Conſi-

1*Thes*.4.13. Consider, Love, thou must not mourn
As those poor Souls that hope have not;
*Luk*.12.32. Thou know'st that to a Kingdom born
I was, and to it now am got.
And thou, my Love, unto the same,
Shalt, after a few days, attain;
To glorifie that blessed Name,
And both together there remain.
Don't grieve, my Love; the time is short,
Till we again in Bliss shall meet,
2*Sam*.5.9. Upon the Top of *Sion*-Fort,
*Rev*.21.21. And walk the golden-paved street.
The time is short, I say again:
1 *Cor*.7.29, Let such as Wives or Husbands have,
30,31. As if without they did remain,
So be, if they their Souls will save.
Again (my Love) I am not lost,
But hid a little from thine eyes,
*Dan*.12.2. To take a slumber in the Dust;
*Psal*.49.14. And in the Morning I shall rise.
A little while thou seest me not;
After a little while again,
Thou'lt see me stand up in my Lot,
With thee, amongst that Heav'nly Train.
And truly (Dear) if thou didst see
The truth and case, as 'tis indeed,
Lively presented unto thee,
Of sighing thou wouldst see no need.
'Tis but the darkness of thy mind,
If ought (*my Dear*) thy heart perplex;
If thou didst see things in their kind,
Thou wouldst not thy poor heart so vex.
Didst thou but see all things below
*Rom*.8.28. To work for good, for thee and me,

And

And things above in Heaven also,
Thou wouldst not for me troubled be.
Didst thou but see both Death and Life,
True Servants for thy greatest Joy; 1Cor.3.22.
'Twould end within thy thoughts the strife,
And from thee take what doth annoy.
Dear Heart! for us it is a shame,
That Christians do profess to be,
And lively hope have through his Name 1 Pet.1.3.
Of Life and Immortality;
To look on Death as such a thing
As others do, that faith have not;
Since Christ hath taken out the Sting, 1Cor.55.57.
And the Hand-writing out did blot. Col.2.14.
Dear Love! give ear to what I say;
We do not die as other men;
An Earthly House we down do lay,
To take an Heav'nly up again. 2Cor.5.1.
Fie, fie, for shame! what Christians we!
That should indeed be men of faith;
And yet at parting wounded be,
Knowing what Scripture to us saith!
Alas, how should we ballanc'd be,
For Life and Death, and all alike, Phil.1.23.
Both for our selves and others free, (strike!
Ev'n whom Death's Sergeant please to
Methinks I hate those dreadful thoughts)
That in the hearts of some do dwell,
That look on parting as a Ghost, Job 18.14.
And Death as black as if 'twere Hell. Heb.2.15.
Methinks it doth disgrace the Blood
That for us our sweet Jesus shed,
As if his death had done no good,
Nor broke the deadly Serpents Head. Gen.3.15.

Methinks

Methinks that from the work so great,
That our thrice-bless'd *Redeemer* wrought,
It takes away the life and heat,
And makes it as a thing of nought.
Methinks (my Love) redeemed Ones
*Heb.*2.3. Should never be so sad in mind,
Since whosoe'er by faith o'ercomes,
A Crown of Life in Heav'n shall find.
*Mat.*10.39. And nothing they on earth can loose,
That lose not Christ their chiefest Joy;
*Gen.*3.15. Who under's foot does th' Serpent bruise,
*Rom.*8.37. And all things else that can annoy.
Away, (my Love) drive from thy heart
By faith, thy sighs and sorrows all,
And all that pinching needless smart;
And in thy Joys and Comforts call.
For all is thine, if Christ be thine;
*1Cor.*3.22. Life, Death, *Apollo*, *Cephas*, *Paul*;
Things present, things of future time;
*Col.*3.7. O He's (my Dear) thy All in All.
And in his hands thy Husband still
*Mat.*28.18. He hath, and back he would him send
To thee, thy heart with joy to fill,
*Rom.*8.28. If it unto thy good might tend.
Nay more, himself, even from his Throne
Of Glory, would to thee come down,
(So great's his love unto his own)
If for thy good it might redound:
And dwell with thee, as once he did
With *Mary*, *Peter*, *James* and *John*,
*John* 16.7. If it expedient were, and rid
Thee from thy sorrows, ev'ry one.
But, Love, because he more can do
In Heav'n for his, than if on Earth,

He

He did from Earth to Heaven go,
When he had finiſh'd here by Death. *Joh.* 19.30.
For ſure ſuch claim and intereſt
Each Spouſe to her true Love may lay, *Cant.* 2.16.
That where his preſence may be beſt
For her, that there he'd 'bide and ſtay.
Methinks 'tis ſtrange that ſuch ſweet things
Are held out to us in his Book,
That as his Heirs, and Sons, and Kings, *Rom.* 8.17.
Unto himſelf he hath us took: *Rev.* 1.6.
And yet we droop as if that he
For our poor Souls had nothing done;
And that all was a phantaſie, 1 *Cor.* 15.31.
Both Promiſe, Truth, and Book, and Son.
Chriſt hath declar'd he is our Friend,
Our Father, Brother, Fleſh and Bone; *Eph.* 5.15.
Our Head, and our Companion kind;
And that we are not two, but one. *Joh.* 17.23.
That his own fleſh is not more dear *Eph.* 5.29.
To him, than we poor Sinners are:
Why then ſhould we be ſad or fear,
Since he for his doth take ſuch care?
All pow'r in Heav'n and in Earth too, *Mat.* 28.18.
Is his that us doth love ſo dear;
All good things he therefore will do
For us, we need it not to fear.
And what may truly hurtful be
To any that he thus doth love,
Be ſure he cann't endure to ſee, *Rom.* 8.31.
But it from us he will remove.
And therefore (Love) we quite miſtake
When we do think that he doth ought *Joh.* 5.45.
That doth againſt true comfort make,
Since he our Comforts dearly bought: 1 *Pet.* 1.18.

Or when we think that he intends
By those things which we judge are bad,
*John* 14.1. To press our Hearts when he them sends,
And make our Minds and Spirits sad:
No, no; there's no such bitter thought
Dwells in his sweet and golden Heart,
*Luk.*9.55, 56. To those that he so dearly bought,
For whom he felt Death's deadly smart.
And why? Because such bitter things,
Through Grace, like Pills, do purge away
*Isa.*27.9. The humours ill, and soundness brings;
*Hebr.*12.12. Therefore on us he doth them lay.
And why? Because these things do tend,
As the right means, to bring about
*Joh.*16.20. True Comforts in the latter end:
*Heb.*12.6. To his in love he sends them out.
And if this truth was in our Eye
Always in view, when sad things come;
*Rom.*8.35. An Heav'n in Hell we should descry,
*Rom.*5.3. And joy in what was erst our doom.
Yea, surely (*Love*) we glad should be
In all sad things that us befall;
2*Cor.*11.25, 26. In Peril, Sword, the cursed Tree,
Distress, Death, Famine; yea, in all:
In Nakedness, Thirst, Hunger, Cold,
Stripes, Prisons, Wants, & loss of Friends;
*Rom.*8.25. In spoil of Goods, in manifold
*Heb.*11. Temptations; for good all tends.
And surely (*Love*) in all these things
*Rom.*8.37. We more are now, than Conquerours,
*Rev.*16. Through him that lov'd us, and as Kings
*Rom.*8.17. And Priests hath made us; yea, his Heirs.
We should rejoyce, and joy again;
*Philip* 4.4. Yea, we should evermore rejoyce,

What

Whate'er befalls, and ſing amain;
Yea, and advance our ſinging Voice. *Pſal.*68.3,4
What nothing hurt! Nor nothing loſe! *Rom.*8.39.
Nor nothing that can do us wrong!
And yet that we ſhould droop like thoſe
That never learn'd that ſweet new Song! *Rev.*14.3.
What, all things now, both good and bad,
All working for our greateſt gain! *Rom.*8.28.
And yet that we ſhould ſtill be ſad,
And from our ſighing not refrain! *Pſal.*45.5.
Fie, fie, for ſhame! We God diſpleaſe,
That for us all this good hath done; *Deut.*28.47
To take off ſmart, and give us eaſe,
That we with joy our Race might run. *Act.*20.24.
And doubtleſs (*Love*) to this intent,
That we might live a life of Joy,
His Son into the world he ſent, *Luk.* 1.74,
To take away what might anoy. 75.
And now if we do ſtill remain
In ſadneſs, and do droop in mind;
We make what he hath done in vain, *John* 14. 1,
And ſhew our ſelves to him unkind. 2, 3.
We many ways do him diſgrace 1*Theſ.*4.13,
Hereby, and ſtrongly intimate, 14.
And ſhew it in our very face,
That he does from his promiſe bate:
And that his love is not ſo true
As he pretends, nor pow'r ſo ſtrong; *Joh.* 16.27.
Since he doth ſuffer his to rue,
And many ways to ſuffer wrong.
That his Relations to us ſweet,
Of Father, Husband, Friend, and Head, *Joh.* 20.17.
By which he often doth us greet, *Iſa.*54.5.
Are complements that are but dead.

And though these things on us do lay
A tye, and an engagement strong
*Psal.*103.13. Of love and tender care alway,
To our Relations, old and young;
To do them all the good we can,
And free them from all grief and care:
*Isa.*49.14, 15. Yet these Relations a flim-flam
In God we count, and as the air.
Though we do attribute to him
Relations many, kind, and sweet;
Yet we deny the pow'r therein
Of love, that we must needs judge meet.
What fools are they that have a thought
That God, who made the Eye and Ear,
*Psal.*94.9. And both by wisdom rarely wrought,
That he should neither see nor hear?
Just so *(my Dear)* like Fools do we
Imagine in our carnal minds,
That God in us Affections free
Doth plant, to do what duty binds:
And yet himself such love doth want,
And care, that suits a Fathers mind;
And that his Bowels are more scant
Than all the Creatures in their kind.
O no, (my Love) there's no such thing,
He doth excel the Creatures all:
*Mat.*23.37. And as the Hen under her Wing,
He doth his Children sweetly call.
*Isa.*49.14, 15. To his Relations he's more full
Than all the Creatures made by him;
And all their love ebbs low, and's dull,
1 *John* 4.8. But he with love is full to th' brim.
I'll say no more: If this be true,
That I to thee *(my Love)* have told,

There's

There's nothing ought to make thee rue, *Phil.*4.6.
Nor trouble thee, *my Heart of Gold.*
Let such as wicked Husbands have,
Or Wives, or Sons, like *Absalon*, 2 *Sam.*18.33
Mourn when they see them laid in Grave,
Because they judge them lost and gone.
Let Infidels and Pagans all,
When their poor Wives & Husbands dye,
Fill their sad Hearts with Brine and Gall, 1 *Thes.*4.13.
And in their mourning, howl and cry.
Well may these mourn & pierce their heart,
There is no help for these poor souls;
They have no faith to ease their smart:
But we so doing, should be fools.
Alas, these have not faith to see
That glorious blessed Hope within,
Of Life and Immortality;
Nor are they to our Jesus kin.
But let not us after this wise
Mourn, when we lose our *Friends* below;
But in a sweet and heav'nly guise, *Joh.*11.32.
What Nature gives, on them bestow.
There is a mourning that's in date
With Saints, that Nature doth require;
But that is mild and moderate, *Phil.*4.5.
And sweetly mixt with Joy intire:
Which though it melts the tender heart
Of gracious Souls, yet is it free
From that heart-killing deadly smart *Deut.*14.1.
That in poor Worldlings we do see.
And this same Grief doth make the mind
More gracious, humble, sober, wise,
More just, good, faithful, tender, kind;
And in this *Baca*, Springs do rise. *Psal.*84.6.

This

This is the grief (my *Love*) that I
To thee allow, to mourn for him
Who from thy ſight is gone on high,
And doth in pleaſure's River ſwim.
Thus mourn, *my Love*, when thou doſt pleaſe,
With thoſe ſweet ſilent joyful Tears;
If it thy tender heart may eaſe,
Or heal frail Nature's kind Diſeaſe.
*John* 4.14. This will not ſtop that bubling Spring
Which does within thy Belly riſe;
Nor hinder thee that Song to ſing,
*Rev.* 14.3. That none can learn but Godly VViſe.
Nay, this thy heart will ſweeten more
With Grace, and ſet thy mind on fire,
From Earth to Heaven for to ſoar,
VVhere thou ſhalt have thy hearts deſire.
And now, my *Love*, I ſhould of thee
My leave take for a little while,
Till we again each other ſee,
And on each other ſweetly ſmile.
But onely that I have in mind
Still more a word or two to ſay,
To thee, my *Love*, and *Friend* ſo kind:
*John* 9.4. I'd have thee work while it is day.
This little time that's like a ſpan,
*Pſal.* 39.5. Thy Chriſt (my *Love*) to thee doth lend,
Thy Loyns to gird up like a man,
*Luk.* 12.35, To watch, and burning Lights to ſpend.
36. Gird up thy *Loyns*, thy *Lamps* now light,
And ſtore up Oyl, and always watch,
*Mat.* 25.10, Until the Bridegroom comes in ſight,
13. All Midnight-Sleepers for to catch;
And opens to the Virgins wiſe,
The *Door* that lets into the *Room*,

That's

That's pav'd with love in comely guiſe, *Cant.3.10.*
Where they abide with the Bridegroom.
I ſay, my Love, and ſay again,
Take heed and pray, and always watch,
Whilſt thou in fleſh doſt here remain, *Luk.21.36.*
Leſt the old Serpent ſhould thee catch.
Thou know'ſt the World's a tickliſh place,
As full of ſnares as it can hold; *1John 2.6.*
And we are weak without his Grace,
And like to *Eve*, are too too bold. *Gen.3.6.*
And when the Tempter ſubtilly
For us his Snares and Baits doth lay,
We taken are e'en by and by,
And from him cannot turn away.
Our *Luſts* within like *Tinder* be,
And his *Temptations* like a *Spark*;
No ſooner *touch*, but *take* do we;
And if he *ſhoots*, he *hits* the Mark.
Alas, my *Love*, how prone are we
To Vice, and Sin, and what is nought; *Rom.7.14.*
Unleſs by Grace upheld we be
From ſin, by him who hath us bought. *2Cor.12.9.*
Methinks I ſee there is no way
For us theſe things for to withſtand,
If we don't always watch and pray; *Mat.26.41.*
And when we ſink, catch him by th' hand. *Mat.14.13.*
When we our frailty well do know,
The VVorlds Temptations manifold,
The Tempters craft and power alſo, *2Cor.2.11.*
And who alone can us uphold:
And thereupon do always pray,
And lean upon his ſtrength, and watch, *Cant.8.5.*
And on his VVord by faith do ſtay;
The Div'l may tempt, but cannot catch. *Jam.4.7.*

And

And whilſt (my Love) this courſe we take;
We are within our Caſtle-wall;
*Luk.*22.31, That though he make our hearts to ake,
32. He cann't prevail to make us fall.
And therefore (Love) if thou doſt heed
Wiſely what I to thee have ſaid,
To doubt of help thou ſhalt not need,
Nor of the Tempter be afraid.
But when we lean on our own ſtrength,
Neglect to pray, and keep our guard,
And lie ſecure; the Div'l at length
Doth catch us by his Watch and Ward.
Thou know'ſt (my Love) 'twas *Peter's* Caſe,
*Mat.*26.33, When his own ſtrength he did not doubt,
34. Nor lean upon his Maſters Grace,
The Tempter did him quickly rout.
I hope (my Love) what e'er befalls,
Still thy Foundation ſure doth ſtand;
*2Tim.*2.19. And God doth know thoſe whom he calls;
Let that foul *Fiend* do what he can.
*Epheſ.*5.15. Yet is it good ſtill to be wiſe,
Leſt we, like fools, ſit down by th' loſs;
For if the Tempter us ſurprize,
*Mat.*26.75. We muſt come home by weeping-croſs.
Again (my Love) whilſt thou liv'ſt here,
*Heb.*13.16. Be alwayes carefull to do good;
Relieve the poor, their Hearts up cheer,
1*Cor.*1.4. As Chriſt hath thine even by his Blood.
*Eccleſ.*11.1. Thy Bread upon the Waters caſt,
And doubtleſs after many days
Thou ſhalt it find again at laſt,
Though it were ſunk upon the Seas.
And do not let thy left hand know
*Mat.*6.3,4. What thy right hand hath wiſely done;

And

And thou ſhalt reap what thou doſt ſow;
Both here, and in the World to come.
And let thy cariage friendly be,
To Poor and Rich, to High and Low, *Rom.*12.10.
To Young and Old, to Bond and Free,
To Wiſe and Simple, Friend and Foe. 1*Cor.*10.32.
An humble carriage is the beſt,
And that which God and man doth pleaſe; 1 *Pet.*3.4.
And all men it offendeth leaſt, *Prov.*15.1.
And wrath and anger doth appeaſe. *Prov.*25.15.
Beſides, it ſweetly doth adorn
Our minds, and ways that we profeſs; 1*Pet.*3.4.
And ſtops the mouths of thoſe that ſcorn,
That they, in ſtead of curſing, bleſs. 1*Pet.*3.15,
Again, it wins the hearts of men 16.
The ways of Chriſt for to embrace, 1*Pet.*2.12.
When wiſe and humble they ſee them
That in thoſe ways do walk and trace. 1*Pet.*3.1.
Again (my Love) in God alone
Delight thy ſelf, make him thy All;
And he thy hearts deſires each one, *Pſal.*37.4.
To thee ſhall give, ev'n at thy call.
And one thing more I ſhall commend
Unto thy truſt and tender care;
My Children (Love) whom God did ſend
As bleſſings from his mercy rare.
O in the nurture of the Lord *Epheſ.*6.4.
See thou (my Love) them up do bring;
And train them up in his good word, *Prov.*22.6.
That they may worſhip *Sion*'s King:
And their Creator learn to know *Eccleſ.*12.1.
In time of youth, that golden day;
And fear and love his Name alſo,
And faithfully his Word obey.

And truly (Love) I more desire
*Luk.*10.42. This one thing needful for them all,
*Prov.*3.14. Than all the Gold that's try'd in fire,
Or Treasures on the earthen Ball.
If Christ, my Love, their Portion be,
*Psal* 144.15 I know the Lines to them will fall
*Psal.* 16.5,6 In pleasant Ground, and they shall see
That they shall never sink nor fall.
O pray (Dear Heart) and often pray
Unto thy God, as I have done,
That they may all his Voice obey,
And in his Ways their Race may run.
*John* 14.3. That we again with them may meet
In New *Jerusalem*, and walk
*Rev.*21.21. All hand in hand, i'th' Golden Street,
And of our Fathers Love may talk.
And in our Fathers Kingdom we,
With spotless Saints, and Angels bright,
*Mat.*8.11. Our *Fathers* face may always see,
In Glory and eternal Light:
Where we shall also then behold
*Cant.*5.11. Our sweet Redeemers comely face,
In Beauty far excelling Gold,
*Rev.*1.13, And richly deck'd with heav'nly Grace.
14. And in his Arms shall folded be,
*Psal.*16.11. And fill'd with Joy up to the brim;
Where we no more shall sorrow see,
*Vers.*8. But in sweet Pleasures River swim.

*Farewel (my Love) I now must sleep;*
*Though more at parting I should say;*
*But parting words may strike too deep:*
*And therefore down my Pen I'll lay.*

FINIS.

# A Spiritual Portion OF HEAVENLY TREASURE,

Bequeathed

By Mr. WILLIAM WHEELER,
Late Minister of the Gospel, and Pastor
of a Church of Christ at *Cranfield*
in *Bedfordshire*;

AS HIS

# Last Legacy

TO HIS

# CHILDREN.

*LONDON*: Printed in the year 1670.

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# The EPISTLE.

My dear Children:

*HAving little of this Worlds Goods to leave with you after my deceaſe, I thought it my duty to leave to each of you a ſmall Portion or Legacy of ſuch Treaſure as the Lord hath beſtowed on me: So that I may truly ſay in this Caſe,* (*as* Peter *once*) Silver and Gold have I little; yet ſuch as I have, give I unto you. *And I humbly bow my knee to the Father of our Lord Jeſus Chriſt, That together with it, he would give his Bleſſing.*

*And as for my writing this little Piece of Counſel to you in this kind of Language, which poſſibly ſome may except againſt; take this account: I having a little ſpare time from my more ſerious Studies, took my Pen, and began to write a Verſe or two, as it were in jeſt, and by way of Recreation,* (*though I had ſeldom or never formerly wrote any thing in that way.*) *And as I was writing, I found God, as I thought, very preſent with me, and my ſpirit on a ſudden made very ſerious, and deeply engaged in that thing which at firſt I ſo carelesly took in hand: So that now I had a greater work lay before me, than I was at all aware of when I firſt began; neither could I at all decline from it, till I had perfectly waded through the ſame.*

*Now*

*Now before I had fully ended what I was about, a ſenſe of Death began ſomewhat ſtrongly to ſeiz upon my heart; and withal, this was impreſſed upon me, That it might be very good and neceſſary, that I ſhould write ſomething by way of Inſtruction and Counſel, to leave both with your Mother and you. And as I had found the preſence of God in this manner and way of writing before, ſo now again I found my ſpirit moſt inclinable to go on in the ſame, in this little piece of my Advice and Counſel unto you; although I confeſs for want of practice I was very raw and unskilful in it.*

*Again, Upon farther conſideration, I thought alſo that the matter herein contained, would ſtick and dwell the better upon your minds; Verſe being always a friend to weak Memories.*

*And laſtly, I thought of the preſident (in the Book of Acts and Monuments) of that bleſſed Martyr* Robert Smith, *who wrote his godly Inſtructions to his Wife and Children in this way; which you may alſo read at your leiſure.*

*And thus (my Children) I have given you an account both of my ends and inducements of writing this to you, as alſo of the manner and way wherein I have done it: Which I the rather thought convenient to do, both that the matter it ſelf might be the more ſeriouſly weighed by you; as alſo, that if any diſſatisfied ſpirit ſhould, by any Providence, come to read the ſame, they may hereby be induced to look a little, before they leap; and weigh the Caſe, before they paſs Sentence.*

*I have yet another word, which is this: If you ſhould ſhew this little Piece to ſome, they may perhaps tell you, I have been too too ſharp againſt the*

*Miniſtry,*

*Miniſtry, and that I have chalk'd you out a very narrow path in that reſpect to walk in. But for that, I here tell both you and them, that I know not where to abate a tittle of what I have ſpoken: For the carnal and corrupt Miniſtry (which eſpecially I have here aimed at, and cautioned you againſt) are I am confident the very Peſt of this poor Nation, and the great Obſtructors of the Goſpel of Chriſt, and thoſe that murther thouſands of poor Souls amongſt us; and how can I then with the diſcharge of my duty to God and you, ſay leſs than I have ſaid?*

*My Children, It is not the advancing the way of* Independancy, *nor the debaſing the way of* Presbytery *(as ſome poſſibly may think) that I contend ſo much for; though I do judge (as you may well perceive in this little Diſcourſe) the latter in ſome particulars to be much more faulty and diſcrepant from the Rule, than the former; eſpecially in the way of conſtituting Churches, and in Church-Communion, and in the buſineſs of their pretended Uniformity, with other like things: Yet I ſay again, it is not theſe things that lie with ſo much weight upon my Spirit; but it is this carnal and dead Miniſtry; becauſe they are a company of blind Guides, as our Saviour calls them: and indeed, the very Enemies of the Goſpel, and all good; that neither (as he ſaith)* enter into the Kingdom of God themſelves, nor ſuffer thoſe that are entring. *And had I but as able a Pen as ſome men have, I think I ſhould lay them open to the Worlds view, a little more than yet I have done; that all might ſee, if God would, the great danger that their poor Souls lie in, whilſt they ſit down and content themſelves under their Miniſtry.*

*Yet*

*Yet (my Children) whilst I thus speak, I would not have you think that I judge all the carnal Ministry to lie onely amongst those of the National Way: No, no; there indeed I believe lieth the greatest bulk of them, though there be here and there a good man amongst them: But yet there are doubtless some carnal Ministers and Preachers, that want the Spirit of Christ, and the lively Word, even amongst those that are called Independants, and amongst all other distinct ways of Profession.* There be Jades of all colours, *if I may use that proverbial expression. And truly I must give you the same Counsel concerning the one, as the other; that is, to take heed how you commit your immortal Souls to the trust and care of either of them.*

*For (my dear Children) 'tis the power of Godliness, and the sweet anointing of the Spirit of Grace, both in Ministers and Professors, that I would have you to prefer, before all Forms, Out-sides, and distinct Ways of Profession;* as Episcopacy, Presbytery, Independancy, Anabaptism, *and such-like. And though it must needs be that some of these ways, in respect of the outside of Worship, are far worse, and more gross than the other; yet notwithstanding I would have you, if you meet with Ministers or Professors that are really Godly, and anointed with the holy Spirit, whether they be* Presbyterians *or* Independants, *to reverence them, love them, yea, and if their spirits be not too too bitter, to have communion with them so far as fairly you may or can. And though possibly you cannot own, nor go along with them in their way in many things, because you see 'tis dark, antichristian, and erroneous, (God having not yet opened their Eyes, and enlightened them*

them in these things) yet own the Men, own their Graces, own the anointing of Gods holy Spirit in them, and close with that; and take heed you do not, in disallowing that which is of man in them, disallow that which is of God also; as many, but yet foolishly and injudiciously, do.

O (my Children) I clearly see that two things in these our days are the confusion of all, and the causes of all Rents and Distractions amongst the Professors of the Gospel:

I. When men are so injudicious, that if they see others wrapt up in any piece of Antichristian Darkness, that then they think they are wholly Antichristian, and so no kind of Christian Communion to be held with them. Alas for pity! Who is the man that can wash his hands, and say, I am clean? And if not, then by the same Rule, others that see them erre, may cast them off in like manner.

Again, I would fain ask these men this one Question, concerning those that are Godly, and yet lie in much Antichristian Darkness, as they judge, Whether Christ Jesus hath Communion with such, or not? I suppose they cannot but say, Yea, in some measure he hath: Well then, I say who art thou that darest to cast off, and deny all Communion with them, that yet Christ himself hath Communion with? I know indeed, in case of evident scandal, or offence given, the People of God both may and ought to withdraw, even from those that they judge Godly, and deny Communion with them for a time; as in that case, doubtless Christ himself doth no less. But I cannot yet believe that that case reacheth this, and that for these three Reasons:

1. Because 'tis evident to me, that many good

men lie wrapt up in much Antichristian Darkness, not willfully, and being conscious to themselves of it, (as some doubtless are, whom God doth and will deal with accordingly) but because God hath not as yet opened their eyes, and enlightned them to see otherwise.

2. Because those scandalous offences are things evident, and openly manifest to all, and so cast a foul stain and reproach upon Religion, and so provoke the Lord to jealousie the more; but 'tis not altogether so here, because in many things Antichrist hath twisted and woven so fine a Web, that it is hardly discernable to the best of Saints; at least in these days, that are neither dark nor light, as the Prophet Zachary speaks, Zach. 14.6,7.

3. Because I clearly see that Christ doth not charge these kind of errors or mistakes so high, at least upon such who are not wilfully blind, and that do not even shut their eyes against the Light, (as I believe some do) as he doth in the other case of evident and open scandal; by withdrawing his own presence, and suspending his Spirit of Grace from them. And therefore let us take heed that we do not withdraw farther than Christ himself doth: But as we have a general Rule, That Believers in Church-Communion should onely separate from Unbelievers, and the Seed of the Woman from the Seed of the Serpent; so let us see to it, that we keep within our bounds: For truly (let me tell you my thoughts) to withdraw all Christian Communion from those men that we have sometimes judged godly, before we see that God hath utterly withdrawn his presence, and before the Spirit of Grace hath quite done breathing in them; seems to me, just as if we should leave men

and

*and bury them, before the breath is out of their bodies; and therefore as we commonly are careful not utterly to leave men, before their breath is gone; ſo let us do in this Caſe: Except onely when either their Spirits are ſo bitter and invective, that they cannot be born; or elſe in ſome eminently contagious ſpiritual Diſeaſe, which may be well compared to the Pox or Plague; and in ſuch Caſes I think a withdrawing from them is not amiſs.*

II. *Again, There is another thing which (as I ſaid) confounds all, and that is this; when men do out of a blind prepoſterous Zeal, prefer the out-ſide of Worſhip and Religion, before the inſide and power of it; which we may clearly ſee in ſome men: for when they have found out, as they think, a more right way of Worſhip than others; they preſently fall a judging and cenſuring all that are not in their way, as ignorant, low, and ſhort of themſelves; whereas (though it ſhould be even ſo, in reſpect of the out-ſide of Worſhip, yet poſſibly) thoſe that are ſo cenſured may have five times more of the power and life of Religion and Godlineſs in them, than thoſe that cenſure: And the reaſon is, Becauſe God doth not reveal all parts of his Mind and Worſhip to his People at once; but makes plain ſome things to one, and ſome to another, even as he ſees cauſe; that ſo all, when they come to ſee their miſtakes and ſhortneſs, might ſee that they are but men, and have need of the help and advice of their Brethren, even as the Members in the natural Body have one of another: That ſo they might hereby be driven to walk humbly with God, and tenderly one towards another.*

*These things, my dear Children, I thought good a little to hint out to you; lest (whilst you endeavour to follow my Counsel) to avoid one Extream, you should run your selves into another, as too many do.*

*I have now done: The Lord, who I hope hath been my* GOD *hitherto, bless you abundantly, and give you plentifully of his* Grace *and Spirit, and the knowledge of his dear Son in your hearts; and bless the reading of this little Piece to you.*

*Farewel in the Lord.*

Your dear Father,

*William Wheeler.*

# A Spiritual Portion OF Heavenly TREASURE, OR, The Laſt Legacy of Mr. *William Wheeler*, to his Children.

ATtend, attend, my Children all,
Unto your Fathers Counſel grave,
And liſten unto Wiſdom's Call, *Prov.* 1. 20.
Whereby ſhe ſeeks your Souls to ſave.
Dear Babes, your *Father* thought it meet,
Before he left the World below,
On you (to him ſo dear and ſweet)
This Paper-Preſent to beſtow.
That you might clearly read and ſee
What once within his heart did dwell;
And taſte what frame of Spirit he
Was of, for you; theſe Lines do tell.
Whilſt I did live in perfect health,
A ſenſe of death, I know not how,
Did on me ſeiz, as 'twere by ſtealth,
Which made my ſtubborn heart ſoon bow.

Me-

Methought the Lord me warning gave,
To be preparing for my Change;
That Death might no advantage have,
Nor I to think his coming ſtrange.
Now what effect this Inſtinct had
Upon my heart, I here ſhall ſhew:
It made me fearful, and yet glad,
That to my end ſo near I grew.
Fearful I was, becauſe I knew
What deadneſs, and a barren heart,
Had late poſſeſt me; and in view
A world of baſeneſs up did ſtart.
But glad I was, becauſe I thought
That God in love did warning give
To me, to do what long I ſought,
Namely, more like a Saint to live.
I thought this warning ſweet would make
Me far more careful than before,
And from vain things my heart off take,
And make my mind to Heaven ſoar.
Thus did theſe Twins together ſtrive
Within my heart a little ſpace,
As if they had been things alive,
Lab'ring each other to diſplace.
But preſently I did reſolve,
Through Grace, theſe few things for to do,
Before Death ſhould me quite diſſolve,
And I this world ſhould quite forgo.
2 *King.* 20. 1. My houſe in order firſt to ſet,
And all things leave in ſuch a frame,
That nothing might diſturb or let
Me at my parting, to my blame.
And ſecondly, I thought it meet
Some good Inſtructions to leave

With

With you, and with your Mother ſweet,
When you of me Death ſhould bereave.
Which I, according to my skill,
In two ſmall Paper-Books have done:
Pray for the Deed, accept the Will;
When over them your Eye doth run.
And ſee that you to heart do lay,
What good Advice to you I give;
Don't dare with dying words to play,
But learn by them how you may live.
Thirdly, Upon my heart impreſt
A ſtrong deſire there was, that I
Might ſpend my little time to th' beſt, 1 *Cor.* 5. 15, 16.
Before I in the Grave ſhould lie.
That now redeem at laſt I might 1 *Pet.* 4. 2, 3.
My many miſpent-hours, and lay
My Strength and Talents out for Chriſt,
And give my ſelf him to obey. *Mat.* 25. 15.
That now I might do good to all, *Gal.* 6. 10.
And glory to Gods Name might bring,
And many Souls from darkneſs call,
To worſhip their eternal King. *Act.* 26. 18.
Much griev'd was I, ev'n to the heart,
To think that I much time had loſt;
This was my wound and bitter ſmart,
And many ſighs this did me coſt.
And laſtly, this did make me pray,
And pray again unto the Lord;
That he my ſuit would not gainſay,
But ſome more time to me afford;
Wherein I might have time and ſpace,
My ſtrength, with *David*, to reſtore; *Pſal.* 39. 13.
Before I ſhould depart from hence,
And on the earth be ſeen no more.

And

And like to that same gracious King,
2Kin.20.2, 3 Who turn'd himself unto the Wall,
His chattering plaints all forth to bring,
And for more time to God did call.
Ev'n so did I, whenas I thought
How much work still I had to do;
2Cor.5.15. His love to answer, which had bought
My Soul from Death, Hell, Wrath, & *Woe*:
Life for it self I did not crave,
But time to do my Father's will;
*Psal.*6.5. 'Cause none can praise him in the Grave;
*Isa.*38.19. The Living they may praise him still.
And thus you see what use I made
Of what suggested was to me,
Before my time away did fade,
*Psal.*88.5. And I among the Dead was free.
And now, my Babes, my speech to you
Directed is; I pray give Ear;
And what you hear, that strive to do,
With rev'rence and with godly fear.
First let me tell you, That in sin
*Ephes.*2.1. You all are dead, and in the Grave;
As *Adam*'s Children all have bin:
*Act.*4.12. And none but Christ your Souls can save.
Yea, though your Parents Godly were,
A mercy great, because that they
*Ephes.*6.4. Their Children teach the Lord to fear,
*Gen.*18.19. Keep his commands; and for them pray.
Yet still unless *Jehovah* do
1Cor.3.7. Bless their Endeavours by his Grace,
And work a change in your hearts too,
You still are of the Serpents Race.
'Tis not enough for you to say,
*Mat.*3.8. That you are all of *Abram*'s seed;

Unless

Unleſs you ſhall his Voice obey,
And bring forth fruit that's good indeed.
What though in ſuch an Age you live, *Iſa.* 11.9.
Wherein the Goſpel-Sun ſhines clear?
Yet if the Lord Light do not give
Into your hearts, you're ne'er near. *Epheſ.* 4.8.
What though you live that Age to ſee,
Wherein Chriſts Kingdom high ſhall riſe, *Zech.* 9.10.
And millions of ſweet Saints ſhall be,
And few that dare the ſame deſpiſe? *Ezek.* 28.24
Yet if the Sun of Righteouſneſs
Don't riſe, with healing Wings, upon *Mal.* 4.2.
Your Souls, the ſame with Grace to bleſs,
You periſh, and are ſtill undone. *John* 12.35.
O nothing but that Change alone,
That all things new within doth make, *Rev.* 21.5.
And you and Chriſt unites in one, *John* 15.6.
Can ſave you from th' infernal Lake.
And yet this Change, I muſt you tell, *Jer.* 13.23.
Not you, nor Saints, nor Angels all,
Nor all the Dead, if brought from Hell, *Luk.* 16.31.
Can work, if his Great Voice don't call.
But you will ſay, *What ſhall we do,*
*If thus the caſe with us doth ſtand?*
Hark, and I will declare to you;
And you ſhall hear the matter ſcan'd.
Though God, and all his People, know
This work cannot be wrought by man;
Yet God directs us what to do;
Namely, at Wiſdom's Gates to ſtand. *Prov.* 8.34.
And when ſhe calls and cries i'th' ſtreets,
Or open Gates, or in the place *Prov.* 1.20,
Of concourſe, and the ſimple greets, 21.
With ſweet Reproof; then her embrace.

*Prov.*1.22. When she doth cry, amidst the throng,
*Ye simple ones that me despise:*
And to you saith, *How long, how long,*
*How long will't be ere you be wise?*
*Prov.*1.23. *If you at my Reproof will turn,*
*My Spirit I will pour on you;*
*Which in your hearts like fire shall burn,*
*And help and teach you what to do.*
*Isa.*64.5. There is a time (my Children dear)
When you the Means of Grace attend,
That Christ (this *Wisdom*) will come near,
*Mat.*18.20. And to your hearts his Spirit send.
And that shall rap, and bounce, and knock,
*Rev.*3.20. At Conscience-Door; and shall awake
The sleepy Soul, now like a Block,
And make poor guilty Conscience quake.
This is your time; O fear not now
*Psal.*24.7,9 To open wide to him the Door;
For he your stubborn hearts will bow,
*Prov.*1.23. And will convince you more and more.
*John* 16.8. And make you know your selves and sin,
And *Death* & *Wrath*, the *Curse*, & *Hell*;
And what a woful case you're in,
*Ephes.*2.2. And how the Dev'l doth in you dwell.
And how you are quite gone astray
*Isa.*53.6. From him, like all the world beside;
*Rom.*3.12. That all are turn'd out of the way,
And all have left their God and Guide.
*Rom.*3.23. And of his glory short do fall,
Involved wholly under sin;
2*Cor.*4.4. And in gross darkness lying all,
2*Tim.*2.26. Fast bound and snar'd in Satan's gin.
Now when he thus doth call and knock,
I know that you afraid will be,

The

The Door to open and unlock,
Lest he your guilty hearts should see.
You will be like that naked man — *Gen.*8.10.
Whom in the Garden God did call,
And hide your selves, if that you can,
That find you he might not at all.
But do not so in any case;
Let me (my Babes) advise you here;
But let him in, and him embrace; — *Cant.*5.2.
For you his entrance need not fear.
'Tis true, as I already said,
Your selves and sins he'll make you see; — *Joh.*16.8.
And at first sight you'll be afraid, — *Exod.*20.20.
Although he comes to make you free. — *Joh.*5.36.
O fear not; for assuredly,
The end of his approach is this,
By sight of sin, to make you fly — *Gal.*3.24.
Unto your Christ, who will you kiss; — *Cant.*1.2.
And save you from your selves and sins, — *Mat.*1.21.
From Death, and from eternal Wrath; — 1*Thes.*1.10.
And from the World, and Satan's gins;
And from your Foes ensnaring Path. — *Luk.*1.34.
Lo, this is so; I know it well;
And so do thousands more beside:
This is the end, we can you tell:
Ten thousand times hath this been tri'de.
O do not fear the Door to ope,
When his convincing Word doth knock;
Once more I tell you, 'Tis his scope
To build you upon that sure Rock. — *Mat.*16.18.
And after you convinc'd of sin — *Joh.*16.8.
He hath, then soon of Righteousness
He to convince you will begin;
And then that happy day you'll bless.

He'll shew you how he's satisfi'd
*Heb.9.12.* By Christs sweet death, for all your sin,
As much as if your selves had dy'd
Upon the Cross, the Crown to win.
He'll make you see that 'tis all one,
*Rom.10.4.* That Christ his Law did once fulfil,
As if that you the same had done,
And perfectly had wrought his will.
And what your Christ for Sinners wrought,
*Rom.4.6.* He fully will impute to you;
*1Cor.7.23.* And how you are compleatly bought,
*2Cor.3.5.* Though nothing you your selves can do.
He'll shew you all that golden Chain,
*Rom.8.30.* How you Elect and Called are,
And Justifi'd; with all the Train
That follows from his mercy rare.
And furthermore, I this can say,
If when he knocks, you ope the Door;
*John 14.23.* Then he will come in, day by day,
To help and teach you more and more.
*John 3.20.* But if, because your deeds are nought,
This blessed Light you strive to fly;
Though your great good it always sought,
*Gen.6.3.* At last this Guide away will hie.
It will not always call and knock,
*Hebr.3.7.* Though to depart seem loth it do;
Yet 'twill be gone, if long you mock,
*Judg.10.13, 14.* And scarce return, tho much sought to.
Yet this I say to such as shall
Out-stand the knockings of this Guest,
And after see their madness all,
And heartily themselves address,
*Judg.10.16.* To seek him with their hearts again;
He will to them return at last,

And

And pour in melting Grace amain, *Zech.12.10*
Forgetting all that's gon and past. *Jer.31.34.*
Yet O take heed; I tell you plain,
That sacred things will 'bide no jest; *Gal.6.7.*
And many hearts full low have lain
For this, as they have oft confest.
And truly this I more shall say,
Gods secret purpose to pass by,
This knowing of our time and day, *Luk.19.42.*
Is that wherein our Life doth lie.
And 'tis our death, this not to know;
Our Habitation desolate *Mat.23.38.*
It makes, and us it lays full low;
Of Hell this opens wide the Gate.
This is the condemnation just,
That in the World Life doth appear; *John 3.20.*
But men to keep their filthy lust,
Love darkness, but the light they fear.
*Therefore, because I call'd,* (saith he)
*And to my Voice you gave no ear;* *Prov.1.23,*
*So you, in your Calamity,* *24, &c.*
*Shall call to me, but I'll not hear.*
Again (dear Hearts) as I you told
In what sad state your Souls do lie;
How under Sin and Satan sold
You are; and what means to apply:
How you at Wisdom's Gates should tend,
And wait upon the means of grace;
And when he doth the Spirit send
To knock, that then you it embrace.
So now again, declare I shall,
What I by Wisdom's Gates intend;
And what the means of grace I call,
To which your ear I'd have you lend.

That

That preaching of the Word, say I,
In which a gracious Spirit runs;
Therein the means of Grace doth lie;
1 *John* 2. 27. Such Preachers are Anointed Ones.
*John* 3. 11. Such as do preach what they do know,
And testifie what they have seen;
These to poor Souls much good will do,
*Heb.* 4. 12. Their word is like a Sword that's keen.
There is a preaching that's but Chaff,
*Jer.* 23. 28. As God himself the same accounts;
'Tis nothing else but meer Riff-Raff;
It to good hearts no more amounts.
*John* 10 5. And all such Preachers strangers are
To God, and to all good men too;
*Ezek.* 34. 2, 3, 4. And for mens Souls they do not care,
And them to save, they nothing do.
*Rev.* 10. 10. These men did never eat the Book
That makes the Preachers Belly sowre;
These like Anointed Ones don't look;
*Jer.* 23. 32. Nor have they to do good the pow'r.
*Ezek.* 34. 3, 19. But feed themselves, and starve the Flock,
And water muddy, and make foul;
They never drank into the Rock;
*Isa.* 42. 19. But blind they are as any Owl.
And these may preach till Doomsday come,
*Jer.* 23. 32. And scarcely save one simple Soul;
*Jer.* 23. 15. But blind-fold all, and harden some,
That on they'l go, without controul.
*Zach.* 11. 17 The reason is, their Arm's dry'd up,
And their right Eye God dark hath made;
*Rev.* 17. 4. For drinking of that golden Cup,
And making of his Work a Trade.
'Tis true, some Truths these men dispence,
And do the same in words declare;

But

But not i'th' Spirits evidence, 2 Cor. 2.4
As by good men held forth they are.
And hence they want that Majesty,
That melting and convincing pow'r, Mich. 5.4.
That doth in all true Preaching lie,
To shake the heart, that Rocky Tow'r. Act. 2 25.
They speak not by that living Voice,
That makes the Dead to hear and live; John 5.25.
Christs sheep to hear them can't rejoyce;
Strange sounds to them their Voice doth John 10.5.
There is no savour in their word, (give.
That gracious Souls can taste or find; 2 Cor. 2.14.
And at sometimes 'tis like a ——
And nauseous to a gracious mind.
I know right well there is a Crew
Of beastly Priests, who if they hear
What I have said, though 'tis all true,
Yet will they proudly scoff and jear.
But I don't care; for this I'm sure,
Th' Eternal God will them disown; Zach. 11.8.
Their Kingdom will not long indure,
They shall in wrath be overthrown.
The time will come, when as you shall
The voice of Shepherds howling hear; Zach. 11.3.
Their glory spoild, and down they fall;
And at their fall, some quake for fear. Rev. 18.15.
My scope is not you to deter
From hearing any godly man;
Dissenter though, or Presbyter,
That faithfully doth what he can:
And hath Gods holy Spirit, to
Assist in what he undertakes;
Although he be not so and so,
As some men be, whom God so makes.

I do not like that Spirit in some,
That none but their own Tribe will hear,
2Cor.4.2. Though ne'er so gracious, and come home
Unto good hearts, and them up chear.
These seem to me, just like to *John*,
*Mark* 9.38. Who vainly those good men forbid
To cast out Dev'ls, that had begun,
'Cause not with them they follow did.
Nor do I say, That we may not
At all a carnal Preacher hear,
When opportunely 'tis our lot
Where they are preaching, to come near.
For of my Conscience 'tis the state,
1Cor.10.29. Not to abridge mens liberty;
Though such are almost out of date,
Yet good we may receive thereby.
For first, we see the difference
Betwixt these dead men, and all those
That do the lively Word dispence,
Whom for that work the Lord hath chose.
Besides, we may their spirits taste,
*Jer.*23.32. How light, how flat, frothy and low;
And how to leave them God makes haste,
*Zech.* 11.8, Them and their works to overthrow.
9. Again, neither dare I deny
But God to as the Word may bless,
Whoever it be held forth by;
Though 'tis but seldom I confess.
Yet on the other side, I say,
Our selves we ought not to content,
That we have heard such preach and pray;
*Jer.*23.32. Because these run, and are not sent.
And therefore, though sometimes we may,
On such accounts as I have shown,

Hear what theſe men do preach and ſay;
Yet ſtill do not them ſo far own,
As under them for to ſit down,
And to commit unto their care
Our precious Souls, though moſt i'th' Town
Perhaps may do't; yet don't you dare.
For God theſe men doth ſeldom bleſs,
But to themſelves he doth them leave,
That what they do is ſtill fruitleſs;
Small good by them you can receive.
Therefore as God doth leave theſe men,
Even ſo (dear Babes) leave you them too,
I mean in frequent hearing them;
O truſt them not; they'l you undo.
I don't in malice ſpeak theſe things;
Both they and I ſhall one day ſtand
Before the Judge, the King of Kings, *Rev.20.12.*
Where I believe this ſhall be ſcan'd.
And I believe I ſhall not bluſh
To think what I againſt them ſaid,
Before that God that dwelt i'th' buſh; *Deut.33.16.*
Nor for this Cenſure be afraid.
I well do know I frailties have,
At which I often bluſh to think;
From them the Lord me waſh and ſave: *Pſa.51.2,7.*
Yet at theſe men I cannot wink.
Becauſe they Lanthorns dark have been, *Mat.15.14.*
To lead poor ſimple Souls to Hell;
They under them the Light han't ſeen,
But all their Life in darkneſs dwell.
I know in this old Miniſtrie,
Which long time hath amongſt us bin,
That here and there ſome good men be;
But truly they are very thin.

And for theſe men, I love them well;
Though for their way, *I* judge them out;
And though in Gifts ſome do excell,
Yet in their way God will them rout.
*I* don't deny ſuch good men are
The Miniſters of Chriſt the Lord;
Them ſuch their very Gifts declare,
When they do pray, or preach his Word.
But truly this I muſt them tell,
That in this point they are far wide;
2*Cor.*6.14. For in their Fold the Goats do dwell,
And they profeſs to be their Guide.
This is the cauſe why at this day,
The Hurdles being now fell down,
That from theſe folds Sheep go away,
'Cauſe in them lie all Goats i'th' Town.
*Cant.*1.7. The Sheep do love in flocks to go,
And by themſelves together feed,
And ſingle out from Goats alſo,
Becauſe they wear not their own weed.
Again, In this they're ſtrangely out;
That ſome poor few of ſuch as thoſe,
Do joyn unto a curſed rout
Of carnal Prieſts, whom God ne'er choſe;
But one intire thing up to make,
Namely, a Miniſtry for Chriſt;
And yet aſide theſe few but take,
The reſt from *Babel* took their riſe:
At leaſtwiſe this to me is plain,
That they much rather do comply
With thoſe that are of this ſame ſtrain,
Than where's more grace and honeſty.
I ſee full well what is the thing,
*Jer.*51.9. Theſe men fain would their *Babel* heal,

At

At such a time when *Sion*'s King
Will deadly Vengeance to her deal. *Jer.*51.11.
And truly it is dangerous
For all good men still so to do; *Rev.*18.4.
God blasts their Gifts, their Counsels close
Blows up; they can't unplagued go.
These men, though good, yet still they stand
Upon the wrong side of that Cloud, *Exod.*14.20
Which is to lead God's Own by th' hand,
From *Egypt*'s Land, and *Pharaoh* proud.
And one thing I do much desire,
That all good men who see them erre
Thus grosly, out of love intire
To pray for them do not defer.
Some grudge, complain, and hardly speak
Of them, as there's some cause, no doubt,
But this won't do, nor them off break;
'Tis God must put them to the rout.
And certainly much cause have we
To pity such, and for them pray;
Because Gods chosen ones they be, *Gal.*6.1.
And we may err as well as they.
And now I have declar'd to you
What is the wholesom means of Grace
That you should all give ear unto,
And with all diligence embrace.
That faithful preaching of his word,
Wherein a gracious Spirit runs,
Which sharper is than any Sword, *Heb.*4.12.
And upside-down mens hearts it turns.
To which, if farther adde you shall,
The reading of the Scriptures too; *John* 5.39.
And Meditation in shall call, *Psal.*1.2.
And to good Christian Meetings go: *Heb.*10.25.

This is the means that God ordains
That change within the heart to make,
And looſe poor Souls from Satan's Chains,
*Col.* 1. 13. And from their Necks them off to break.
O ſee that you this means attend;
And then ſometimes you'l hear him knock;
At which time ſee your Ear you lend,
And do not that ſweet Spirit mock:
For if you hearken, when he calls;
*Cant.* 1. 4. And him do follow, when he draws;
That change within then find you ſhall,
*Jer.* 31. 33. And in your hearts he'll write his Laws.
And more and more will teach you ſtill,
*Pſal.* 25, 8, 9 And help and lead you by the hand;
1 *John* 2. 27. And will your hearts with comfort fill,
*Epheſ.* 3. 19. And bring you to that flowing Land.
*Iſa.* 7. 15. He Butter will, and Honey too,
Cauſe you to eat, till know you ſhall
The good to chuſe, and bad let go,
*Epheſ.* 1. 23. And him account your All in All.
Beſides, his Beauty ſhining bright,
*Cant.* 5. 10. He'll make your inward Eyes behold;
Your hearts to raviſh with delight,
*Cant.* 6. 5. By Raptures ſweet, that can't be told.
Which will your hearts ſo deep engage
To him, with love, like flames of fire;
*Cant.* 8. 7. So hot, much waters can't aſſwage
The heat thereof, 'tis ſo intire.
And when alive thus made are you,
*Epheſ.* 1. 18. And have received Eyes to ſee,
And hands to work, and feet to go,
And from the Grave are thus made free.
Then farther you I counſel give,
Like living men to work and act;

To

To ſtrive like gracious Saints to live, *Rom.6.13.*
And of his Laws to keep the Tract.
For now in a capacity *1 Theſ.5.6,7.*
You are, to work, and do Gods will;
Which whilſt in darkneſs you did lie,
To do good works you had no skill. *Tit.2.11,12.*
For now the Children of the day
You are, now do the works of light; *1 Theſ.5.5.*
Aſide the works of darkneſs lay,
Becauſe with you paſt is the night.
Now work whilſt that your day doth laſt; *John 9.4.*
Your time more precious is, than Gold:
Now to do good, ſee you make haſte: *1 Cor.15.58.*
Time will not be for Rubies ſold.
'Tis but a day that work you can; *John 9.4.*
There is a night that ſoon will come:
Beſides, this day's but like a ſpan:
Work hard before night drives you home.
Now ſee that you Communion cloſe *1 John 1.3.*
With God do keep; now watch and pray;
Now read his Book; with Saints diſcourſe;
Now meditate both night and day. *Pſal.1.2.*
Now riſe at Midnight him to praiſe, *Pſal.119.*
For all his wondrous works of old, *62.*
And Judgements juſt, of latter days;
Which more have been, than can be told.
Now don't neglect one precious hour, *Prov.8.10.*
Wherein you may the means of Grace
Enjoy, and feel therein the power *Prov.4.13.*
Of Chriſt, when you the ſame embrace.
Now call theſe days, days of delight; *Iſa.58.13.*
And long till thoſe ſweet days do come,
That you appear may in his ſight,
His gracious holy Saints among. *Pſal.84.10.*

Where

Where in his living Temple, you
May see the Beauty of his face,
*Psal.*68.24. And how your God and King doth go,
*Rev.*1.13. Amidst his Saints, with Princely grace.
Now take all opportunities
*Prov.*3.28. That God doth put into your hand,
All good to do that in you lies,
*Ephes.*5.11. And evil likewise to withstand.
Now let your conversation be
*Phil.*1.27. Such as his Gospel may become;
Now walk like Saints, that all may see
*Heb.*11.14. That you this World count not your home.
*Mat.*5.13. You are the Light, you are the Salt
And savour of this World below;
So walk that none may see you halt,
*Jer.* 20.10. But in a heavenly gesture go.
Be holy now, and harmless too,
*Phil.*2.15. The Sons of God without all blame,
Before a crooked Nation, who
Do watch to scandalize your name.
Now let the savour of his Grace,
2*Cor.*2.14. And of his Knowledge, by you be
Made manifest in ev'ry place,
That poor dark Souls the Light may see.
Now let those spangling Graces all
*Phil.*2.15. Shine forth in you, which that sweet Dove
Into your hearts did once let fall,
True *Patience*, *Meekness*, *Faith*, and *Love*;
*Col.*3.12. An humble heart wise and sincere,
Sober, discreet, faithful and kind;
And bowels mixt with godly fear,
And what else suits an heav'nly mind.
In this good way see that you walk,
So soon as that true change is wrought;

But

But elſe in vain it is to talk, (bought. *Mat.* 1.18.
To live like Saints, whom Chriſt hath
You ſurely will your ſelves deceive,
If that this change firſt be not laid
In the foundation, and bereave
Your ſelves of Comfort, as was ſaid.
If that the Tree be good, then will *Mat.*7.18.
The fruit it bears be good alſo;
But if the Tree's corrupt and ill,
Bad fruit on that ſame Tree will grow.
And if the fountain pure you ſee, *Jam.*3.11.
The ſtreams as pure will from it ſlide;
But if the fountain muddy be,
The ſtreams as muddy will abide.
But you may ſay, What ſhould we do?
Should we not ſtrive like Saints to live,
Becauſe we are not ſo and ſo;
Nor God this change don't to us give?
My Babes, you do not hear me ſay
One word againſt your living well;
No word I ſpeak that tends that way; *Mat.*5.19.
I dare not teach you to rebell.
But I the onely way declare,
How to this life you might attain;
And this (dear Babes) is my great care,
That now you might not ſtrive in vain. *Gal.*5.7.
I ſhew you how begin you ſhould *Gal.*3.
To take your work at the right end; 3,4.
That you might not at laſt be fool'd,
And all your pains for nothing ſpend.
Some things there be if we begin 1*Chr.*15.13
At the wrong end, they will not take;
But out in vain our time we ſpin,
And of them we no work can make.

If

If Cart before the Horſe we ſet,
Tho *Haight, Gee, Whoe, Hut, Ha*, we cry;
Yet ſomething always ſtill doth let,
And unremov'd the load will lie.
And if a Skein of Thread you take,
And with the wrong end think to winde,
You'll ravel, and your Thread will break;
And never can your Skein untwine.
Therefore had we (as oft we've found)
When thus our work is to no end,
As good our heels againſt the ground
To knock, as thus our time to ſpend.
And farther, this is common too,
Beſure that if two ways there be,
One and the ſelf-ſame work to do;
The right we miſs, the wrong take we.
Juſt ſo 'tis here; two ways there are
To do good works, and to live well;
*Heb.*11.33. The one by faith, that gift ſo rare,
Which onely in new hearts doth dwell.
The other is by Natures Light,
*Rom.*2.14. Joyn'd with ſome carnal Knowledge too,
Out of Gods written Law ſo bright;
*Phil.*3.5,6. And thus men think good works to do.
*Phil.*3.7. But all in vain, in vain, alas!
For backward now theſe men do drive;
*Rom.*9.30, Their work they'l never bring to paſs,
31,32. Though out their very hearts they ſtrive.
It cannot be, ſo Chriſt doth ſay;
*John* 15.5. *Except you ſhall abide in me,*
*Like Branches dead and caſt away*
*You are, and fruitleſs you will be.*
*But if in me abide you ſhall,*
*Abundant fruit you forth ſhall bring:*

*But*

*But elſe you can do nought at all,*
*If cloſe to me you do not cling.*
O that the World this Truth did know!
But Prieſt and People here are blind;
Moſt Prieſts the People this don't ſhow; *Iſa.* 42. 14.
Nor to them do this Knot untwine.
I know right-well they often teach
Of Faith, Repentance, and a Change;
And of Converſion too they preach:
Therefore you'll ſay my words are ſtrange.
But mark what now to you I ſay;
'Tis true of theſe things they do ſpeak,
And preach, but 'tis in ſuch a way,
That it the heart can never break.
Nor do they plainly make't appear
That all the world are dead in ſin; *Epheſ.* 1. 1.
Nor make each Mothers Child to hear *& 2. 12.*
One dram of Grace they han't within. *Rom.* 5. 10.
Nor one good work that do they can,
Until the mighty God above, *Pſal.* 14. 1.
Do change the heart that is in man, *Gen.* 6. 5.
By that ſame Faith that works by Love. *Gal.* 6. 5.
They Faith do preach, and works alſo;
But there's no Life in what they ſay;
And on confuſedly they go, *Ezek.* 13. 10
That few by them can learn the way. 11.
They do not ſtrive to make men ſee,
That till in them this Change be wrought,
Like to the barren dead Fig-Tree, *Luk.* 13. 7.
They never yet good fruit forth brought.
And why? Becauſe they ſtrangers are *Epheſ.* 2. 13.
Themſelves, unto a heart made new;
And ſo this work of grace ſo rare, *John* 3. 4.
Within their Gardens never grew.

I'll say no more, but onely so,
Do you your selves take heed you lay
1*Cor.*3.11. A good foundation first below,
That on it safely build you may.
For if your works do not proceed
*Tit.*1.15. From a new heart, and grace within,
They never will be good indeed,
Nor yet in Gods sight worth a Pin.
They will no better be than loss,
*Phil* 3.7,8. Though once to you they seemed gain;
Yea, you shall see them dung and dross,
If Christ to know you do attain.
But if your work from faith do flow,
*John* 3.21. From grace, and from that union sweet
Wi h God and Jesus Christ also,
*Jam.*1.25. God in those works will with you meet:
And fill your hearts with comforts true,
*John* 14.21, So high, so full, so sweet, so rare;
23. That by them you may take a view,
*Rom.*8.23. What Joys at his Right Hand there are.
So Christ hath said: *If you me love,*
*John* 14.23. *And my Commands keep and obey;*
*I and the Father from above,*
*Will come to you, ev'n day by day:*
*And you your selves belov'd shall be;*
*And we to you will manifest*
*Our selves, and our abode shall be*
*With you, in which you will be blest.*
And farther, I am bold to say,
If from that faith that works by love,
*John* 14.15, You his Commands strive to obey,
16 From Heav'n to you he'll send the Dove.
Which will so sweetly on you show'r
Refreshing Dews of heav'nly grace;

That from on high you ſhall have pow'r
On earth with joy to run your Race.
And this will alſo be your Guide, *John* 14.26.
Of truth to lead you in the way;
So that your foot ſhall never ſlide,
Becauſe you'l walk in light of day. *John* 11.9.
Beſides, a Comforter moſt ſweet,
To you this heav'nly Dove will be, *John* 14.16.
In troubles all, with which you meet;
And from them all 'twill ſet you free.
And all his Paths then Pleaſantneſs
Will be, his Ways will then be Peace; *Prov.*3.17.
And in them you he'll always bleſs,
And from all bondage you releaſe.
For then to his Commands will he
Your hearts ſo ſweetly ſuit alway,
That grievous they will ſeldom be; 1*John* 3.5.
Nay Joy 'twill be them to obey.
Thus have I now beſtow'd on you
The greateſt part of my Advice;
What I adviſe, I hope you'll do;
And on my Counſel ſet a price.
For be you ſure theſe Lines were pen'd
With Tears and Pray'rs to God on high,
That with them he'd his Bleſſing ſend,
Your hearts to change and mend thereby.
And now I ſhould take leave indeed,
But that, (my Hearts) I ſtill ſuppoſe
A little more Advice you'll need,
Before this my diſcourſe I cloſe.
And therefore I a few things more
Shall adde, to what's already ſaid;
That they may lie by you in ſtore,
When I within my Grave am laid.

And first, Let me injoyn you all,
If God so merciful shall be,
*Rom.* 1.6,7. As any one of you to call,
His love and grace in Christ to see:
Which of you first is call'd, I say,
1*Cor.* 6.11. And chang'd by his converting grace,
O see that for the rest thou pray,
*Rom.* 10.1. That they like thee may Christ embrace.
*Heb.* 12.23. Dear Child! Thou which art that first-born
By grace, of all thy Fathers seed,
And seest the rest all lie forlorn,
*Ephes.* 3.6. Still wrapt up in old *Adam's* weed.
O Child, pray, pray, and pray again,
That God in Grace would on them look,
*Rev.* 1.5. And wash their Souls from that foul stain
*Luk.* 10.20. Of sin, and write them in his Book.
And use all means to do them good,
To make them see that they are lost;
1*Pet.* 1.18, 19. And for what cause Christ shed his blood,
And what a price Redemption cost.
*Psal.* 14.1,2 For these things yet they cannot see,
And thou these things dost know full well,
1*Cor.* 2.10. Thy Christ hath made them plain to thee,
1*John* 1.2. And all the world thou canst them tell.
Now therefore strive to make them plain
*Luk.* 22.32. Before their Eyes, that by Gods grace,
They unconvinc'd may not remain,
2*Cor.* 3.18. But see the Light with open face.
*Isa.* 2.3. And draw them out along with thee,
1*Pet.* 2.3. To all good Opportunities;
*Prov.* 3.17. For thou well know'st how sweet they be,
*Rom.* 8.5. But they as yet are not so wise.
Thy Senses all, as yet they want;
Thy Sight, thy Taste, thy Hearing too;

Thy

Thy Smell, thy Feeling, theſe they han't — 1 Cor. 2. 14.
When they unto the Means do go:
And therefore can't that ſweetneſs find, — Pſal. 119.
As thou doſt, in the means of grace, — 103.
Nor can their hearts be ſo inclin'd, — Pſal. 119.
With greedineſs it to embrace. — 162.
Again, Let me you all adviſe,
If God this Change ſhall work in you,
That what you know, you would be wiſe — John 13. 17.
The ſame moſt faithfully to do.
For if you practiſe heartily,
What God to you makes manifeſt;
Then He'll make known, ev'n by and by,
The Boſom-Secrets of his Breſt.
And his whole Counſel you ſhall ſee; — Act. 20. 27.
Yea, nothing from you he will hide;
His Privy Council you ſhall be,
His heart to you he'll open wide.
So ſaith our Jeſus to us all;
*If my Commands you keep and do,* — John 15. 14.
*Not Servants I, but Friends you call;*
*And as with Friends, I'll deal with you.*
*The Lord, the ſecrets of his mind*
*Unto his Servants will not tell,* — John 15. 15.
*But to his Friends he is ſo kind,*
*To ſhew what in his heart doth dwell.*
So all things which our Chriſt hath ſeen,
And of his Father heard alſo;
Though ſecrets they of old have been,
Yet theſe his Friends ſhall ſurely know.
So *David*, that good man, could ſay, — Pſal. 119.
*I than my Teachers am more wiſe,* — 98, 99.
*Becauſe thy Laws I do obey,*
*And them to keep, at midnight riſe.*

*Shall*

Gen. 18. 18. *Shall I* (saith God) *from Abram hide*
*The thing which I intend to do;*
*Since he all his will teach and guide,*
*My ways to know, and keep also?*
*And he that doth my Father's will,*
John 7. 17. *My Doctrine he* (saith Christ) *shall know;*
*And he to judge shall have the skill,*
*Whether 'tis from above or no.*
*For if the Eye but single be,*
Mat. 6. 22, *The Body will be full of light;*
23. *But if the Eye corrupt you see,*
*The Body will be dark as night.*
And one thing more I shall commend,
As that which is the onely way,
To bring you to that blessed end,
His ways to know, and to obey.
You must your wisdom lay aside,
Prov. 3. 5. And your own strength you must deny;
For your own Wisdom's a blind Guide,
1 Cor. 3. 18. And your own strength is but a Lye.
Job 32. 8. You by your wisdom can't attain,
Not one good Truth truly to know;
Nor all the strength that doth remain
In you, the least Command can't do.
2 Cor. 3. 5.
Rom. 8. 7. For first, your wisdom's enmity
To God, and doth against him fight;
And doth oppose rebelliously
Against his Laws, and that true Light.
1 Cor. 3. 18. And therefore Fools become you must,
If ever you think to be wise;
And lay your wisdom in the dust,
Mat. 6. 23. And see what darkness in it lies.
Nay farther, you must Children be,
As well as Fools; yea, small ones too;

Like

Like such which from the Breſt you ſee
New taken, that can ſcarcely go.
*Whom ſhall we teach our Knowledge true?* *Iſa.28.9.*
*VVhom ſhall we make to underſtand*
*Our Doctrine? Such as weaned new*
*Are from the Breſt, and led by th' hand.*
*And he that ſhall Gods Kingdom take,* *Mat.18.3.*
*Muſt take it as a little Child;*
*Or elſe he can no entrance make:*
None enters but the Meek and Mild.
So *David*, that good man, could ſay,
*The Meek he will in Judgement guide;* *Pſal.25.9.*
*The Humble he will teach his way;*
*So as their Feet ſhall never ſlide.*
'Tis this the wiſe men of our Age,
That makes to ſtumble and to fall; *1Cor.1.21.*
'Tis this our Rabbies wiſe and ſage,
That makes ſo dark and blind-fold all. *1Cor.2.8.*
Yea thoſe blind Prieſts of theſe our days,
Their minds have darkned like a Cloud,
That they can't ſee the Sun's bright Rays, *1Cor.3.18,*
'Cauſe of their Parts they are ſo proud. *19.*
'Tis this that all men wrongs indeed, *Prov.26.12.*
That our ſweet Chriſt han't humble made,
That they may ſee their pinching need
Of his propherick teaching Trade.
And hence it is that Chriſt full low
In us doth lay this wiſdom proud, *2Cor.10.5.*
And daily doth it overthrow,
And makes it like a dusky Cloud.
And hence it is in this our Age,
Of thoſe great wonders wrought by's hand,
Poor Babes the depth can only gage, *Mat.11.25.*
But wiſe men can't them underſtand. *Zach.11.11*

'Tis

1Cor.1.19. 'Tis hence that he to fooliſhneſs
The wiſdom of this world doth bring;
Mat.13.55, Becauſe thereby men cannot gueſs,
56. That He's both Prophet, Prieſt, and King.
'Tis hence that he doth backward turn
Iſa.44.25. Wiſe men, and makes Diviners mad;
That they like Dogs with madneſs gurn,
And at his doings are full ſad.
But on the other ſide, I ſay,
If you ſhall Meek and Humble be,
And ſhall aſide your wiſdom lay,
Then you the Light ſhall clearly ſee:
Prov.30.2. For if the blindneſs of your mind
You truly feel, and ſhall ſee clear
That you Gods Truths can never find,
1Cor.2.11. Unleſs to you reveal'd they are:
And humbly thus to Chriſt ſhall go,
Jam.1.5. And ſue unto him for his grace;
Then all his Truths he'll make you know,
2Cor.3.18. And them you'll ſee with open face.
1John 2.27. And ſuch a Teaching Chriſt to you,
Will at all times unto you be,
Iſa.54.13. That to one Sermon you can't go,
Pſal.16.7. But ſtill more heav'nly Truth you'll ſee:
Pſal.119. Nor ſhall you any Chapter read,
130. Nor one good Meeting e'er attend,
But ſome Truth to ſupply your need,
He there into your hearts will ſend.
Again, I ſay in the next place,
If you likewiſe your ſtrength deny,
And wholly lean upon his grace,
Then he'll you ſtrengthen by and by.
So ſaith Saint *Paul*; *When weak am I,*
*Then am I ſtrong in Gods own ſtrength*;

Gods

*Gods ſtrength in weakneſs ſtill doth lie,* 2Cor. 12. 9.
*The weak ſhall ſtrong be made at length.*
*Therefore in my infirmities* 2Cor. 12. 10.
*Moſt gladly I'll rejoyce*, ſaith he,
*Becauſe in me though weakneſs lies,*
*Yet I thereby his ſtrength ſhall ſee.*
Nay, God himſelf the ſame doth ſpeak;
*Sufficient for thee is my Grace,*
*My ſtrength's made perfect in the weak,*
*When truly they the ſame embrace.*
Again, Let me adviſe you all,
If you that bleſſed Life would live;
That Life which Heav'n on Earth we call; Pſal. 1. 1, 2.
Which God to ſome ſweet Souls doth give.
Then give your ſelves with all your might;
To do your Fathers work and will; John 4. 34.
Make it your buſ'neſs and delight
His mind and pleaſure to fulfill.
Count it your onely work I ſay,
That you have here below to do, 2Cor. 5. 15.
Your Fathers will for to obey,
Though you thereby do all forgo.
Your meat and drink now let it be,
To do his will ev'n all your days;
So ſhall you taſte, and alſo ſee,
Sweet Comforts flowing from his ways. Prov. 3. 17.
For this a certain Truth you'll find,
That when with all your ſtrength & might
To do his will you are inclin'd,
Making his ways your whole delight: Pſal. 1. 2.
Then, then, I ſay, and then alone,
The ſweetneſs of his ways you'l know; Job 22. 26, 27, 28.
But until then you'll always groan,
And under yoaks and burthens go. 2Chr. 31. 21

So ſaith the Prophet wiſe and grave,
*Pſal.37.4.* *If that you ſhall in God alone*
*Delight your ſelves, then you ſhall have*
*Of him your hearts deſires each one.*
And on the other ſide, we know
*Jer.48.10.* There is a curſe to them that ſhall
Be negligent Gods work to do,
That doubtleſs will upon them fall.
We think (poor fools!) if we ſhould give
Our ſelves, our hearts, and all our might,
Wholly to God, like Saints to live,
And onely make him our delight;
That then, at leaſt whilſt here we dwell
Upon the earth, ſure loſe we ſhall
Our eaſe, our gain, and ſuch a deal
Of good, that here would us befall.
And therefore we prudential are,
One corner of our hearts to ſave,
To ſerve our ſelves, and ſo to ſhare
With God, leſt he the whole ſhould have.
Some part of time, and heart, and ſtrength,
We are content him to allow;
*Prov.23.26.* But that he ſhould have all at length,
O this againſt the ſtream doth row.
But O poor hearts! this is the thing
That us of Heav'n on Earth deprives;
And doth our hearts to ſorrow bring
Full oft, i'th' compaſs of our lives:
And makes Gods pleaſant ways to be
Ruff, rugged, ſowr, and hard to bear;
Whereas if that our hearts were free,
*Prov.3.17.* They would be ſweet beyond compare.
And now I ſhould conclude indeed,
But that a word or two remains;

Which

Which if I write, and if you read,
It may be ſtill worth all our pains.
One word is this, I you adviſe
That you would very careful be,
And circumſpect in any wiſe,
About your keeping companie:
Of ſuch Companions ſtill make choice,
As truly practiſe what they know; *Pſal.*119.
And in their friendſhip moſt rejoyce, 63.
Within whoſe hearts true faith doth grow. 2*Theſ.*1.3.
With ſober Souls, that faithful are,
That know the weight and pow'r of ſin, *Rom.*7.24.
And ſuch as can to you declare
How good their God to them hath bin. *Pſal.*66.16.
With ſuch who their own hearts do know,
Their faults and frailties manifold; *Rom.*7.18.
And for the ſame have lain full low,
As they to you have often told. *Pſal.*32.3.4
With ſuch, the Tempters craft that know, 2*Cor.*2.11.
His gins, his darts, his ſubtilty;
Acquainted with his wiles alſo, *Epheſ.*6.16.
As having oft ſmarted thereby.
With ſuch as ſtrict and circumſpect *Epheſ.*5.15.
Are in their words, and actions too;
And quickly are by Conſcience check'd,
When the leaſt thing amiſs they do. 1*Sam.*24.5.
With ſuch your ſelves aſſociate,
And daily keep their company;
Decline not ſuch at any rate,
For you'll much good receive thereby. *Prov.*10.11.
And out of theſe, chuſe one or two,
That wiſe, and faſt, and faithful are;
To whom, and that with ſafety too,
You may your hearts freely declare.

Becauſe their hearts moſt ſweetly be
Match'd, pair'd, and ſuited to your own,
By that great Workman, becauſe he
The ſame things hath to both made known.
To theſe your hearts wide open lay,
Your ſins, your griefs, temptations, all
*Jam.5.16.* Your frailties, and together pray
For help, and comfort find you ſhall.
Twill eaſe your hearts, and grief aſſwage,
Through grace, and healing you ſhall find;
Which will your hearts to God engage,
*Iſa.61.3.* When he'll with oyl your wounds up-bind.
And as I counſel and adviſe
You all to keep ſuch company;
So I'll you tell, contrariwiſe,
What ſort of men I'd have you fly.
All ſuch Profeſſors as you ſee
*2Tim.2.16.* Light, frothy, looſe, airy, unſound;
All Notioniſts; for ſuch men be
*2Tim.3.4,5* All Head, no Heart in them is found.
Theſe men have Notions quaint and rare,
And they with gallant words can talk;
*2Pet.2.18.* But all's but froth, meer words and air;
For though they ſpeak, they do not walk.
They want in them that ſavour ſweet,
*Col.4.6.* That Oyl, that Juyce, that Sap of Grace,
*Mark 9.50.* With which in all good Souls you meet,
And read it in their very face.
And if their Notions ſhould be right,
*2Tim.2.14.* Yet you ſmall good ſhall gain thereby;
But if againſt the Truth they fight,
*2Tim.2.17.* Then you by them in danger lie.
Beſides, if with theſe men you trade,
Like them you'll light and frothy be;

And

And loſe your Salt; yea, quickly fade,
And wither like a ſapleſs Tree.
And hardly you'll get up again,
Unto your former frame of heart;
And though you tug and ſtrive amain,
Before you can, 'twill coſt you ſmart.
Again, All ſuch as formal are, 2 *Tim.* 3. 5.
That for meer Forms and Outſides ſtand,
And for the Pow'r have little care,
Avoid theſe on the other hand.
For though theſe think they zealous be
For God, and for his Worſhip too; *Rom.* 10. 2.
Yet from Religion they are free, *Rom.* 2. 20,
And nought that's truly good they do, 21.
Becauſe theſe their Religion place
Not in the Kernel, but the ſhell;
Not in that inward work of grace,
By which Chriſt in the heart doth dwell. *Eph.* 3. 17.
But in ſome outſide things alone,
Which though ev'n God himſelf appoints;
Yet Chriſts they make of them each one,
Inſtead of him whom God anoints. *Heb.* 1. 9.
My Children, don't miſtake me here,
As though againſt all Forms I ſpeak;
For I have often made it clear,
That way true Worſhip ſoon will break.
But that which I againſt do drive,
Is, when men with the pow'r of grace,
The outſide part of Worſhip ſtrive, *Jer.* 7. 4.
To ſet, at leaſt, in equal place. *Mat.* 3. 8.
Theſe fooliſh are, and blind alſo, *Mat.* 23. 24,
Yea, ſaltleſs Souls, ſapleſs and dry, 26.
For nothing rightly do they know;
And therefore leave their company. 2 *Tim.* 3. 5.

For

For you'll no good amongst them get,
Whate'er's their way they do profess;
And though much time apart you set
With them, you'll profit less and less.
And of this sort of Formalists,
In all our several ways and kind
Of Professors, you cannot miss
In each great store of these to find.
And 'twill be so, till with his fan,
*Mat.*3.12. Christ Jesus hath gone o'er them all,
And then like Chaff, do what they can,
1*Pet.*2.8. They'll flie away, stumble, and fall.
Again, With Christians when you meet,
*Ephes.*4.29. See that your time you well do spend;
Don't fall into Discourse unmeet,
That onely doth to by-things tend.
Don't about forms and words dispute,
2*Tim.*2.14, Nor yet for needless Questions strive,
23. Seeking each other to confute;
Your Souls by this will never thrive.
Neither affect high things to speak,
Nor things in which you do not live,
*Psal.*131.1. For so beyond your line you'll break,
*Act.*4.20. To which no blessing God will give.
But let your talk of such things be,
As savour well, and chiefly tend
*Eph.*4.29. Your Souls of sin and death to free,
And further you your lives to mend.
And such discourse as gives you light
*Jer.*17.9. To see your base deceitful heart;
And Satan's wiles, and ev'ry sleight,
2*Cor.*2.11. By which (if snar'd) your Souls will smart.
And lets you see Christs fulness too,
*Eph.*1.23. The Creatures vanity and loss;

That

That if them both compare you do, *Eccl.12.8.*
The latter will appear but droſs. *Phil.3.8.*
Such talk too, as will ſinners wound,
And broken hearts doth heal and bind;
'Tis this that makes men right and ſound, *Iſa.50.4.*
And of a ſweet and ſober mind.
Chriſt in this talk with you will meet,
Warming your hearts, making them glow, *Iſa.64.5.*
That you from their communion ſweet, *Luk.24.32.*
Refreſh'd and chear'd away ſhall go.
Before this point aſide I lay,
About your keeping Company,
Another word ſtill I ſhall ſay,
Wherein ſome weight and ſtreſs may lie.
When you upon your legs are ſet,
And peace with God have now obtain'd,
And nothing doth your Comforts let,
Becauſe the Devil up is chain'd.
Don't ſpend your time as formerly,
With ſuch as high in faith are grown,
But now your ſelves to th' Babes apply, *Rom.14.1.*
And ſuch as under Burthens groan.
Now feed the Babes, give them the Breſt, *1Theſ.5.14.*
And nurſe and tittle up the Young;
And ſhew the weary Souls their Reſt; *Iſa.28.12.*
Their feeble knees and hands make ſtrong. *Heb.12.12.*
And labour now dead Souls to wake,
That yet lie faſt aſleep in ſin; *Epheſ.5.14.*
And ſtrive their ſtony hearts to break, *Jer.23.29.*
That ſo their loſt Souls you may win.
And if in this way you ſhall go,
To wake the dead, the wounded heal,
And weak make ſtrong, more good you'll do,
I truly think, by a great deal,

Than

Than if your time you always ſpend
With Saints that ſtrong and skilful are,
Their helps to crave, and yours to lend,
And o'er each other take the care.
*Eccleſ.3.1.* I know for both there is a time,
*1John 2.14.* For ſtrong and weak, for old and young;
But yet your Muſick's dainty Chime,
*Rom.10.15.* Sounds beſt the broken Hearts among.
And ſure I am, more Comfort you
*Job 29.13.* By far to your own hearts will find;
Yea, and more profit you'll get too,
If to this way you are inclin'd.
Enough of this, I'll ſay no more:
But yet I have another thing,
Which if you keep by you in ſtore,
Much good unto you it may bring.
'Tis this, I muſt you warning give,
Of one baſe curſed bitter Root;
Which poyſons all where it doth live,
And where it can but ſet the foot.
*Epheſ.5.5.* 'Tis Cov'touſneſs, that curſed Brat,
That Canker-worm, that doth devour
All Grace, all Good, and lays it flat,
Where it doth get but Head or Pow'r.
Firſt, This will make your Graces all,
*Luk.16.13.* That green have been, and ſhining bright,
To wither, pine, wax dead, and fall,
And that in open view and ſight.
Again, your hearts pierce through it will,
*1Tim.6.9.* With divers cares, temptations,
And all your Lives this Root will fill
With gall, grief, and vexations.
Beſides, a curſed Train it draws
*1Tim.6.10.* Of ſins and vices with it too;

Which

Which on poor Conſcience daily gnaws,
And doth the gracious Soul undo.
Laſtly, 'twill ſpoil your ſavour ſweet,
Which ſhould ſcent forth like *Lebanon*, *Hoſ.*14.6.
To all with whom you live or meet,
You'll be as dry as any Bone.
Therefore this *Colloquenquidine*,
That ſoon will your good Pottage ſpoil, 2*King.*4.40.
Keep out, caſt out o'th' heart betime,
Elſe afterward it will you foil.
But though of this I warn you all,
That you be not inſnar'd thereby;
Yet I muſt needs upon you call,
That you in ſlothfulneſs don't lie. *Rom.* 12.11.
But in ſome honeſt Calling ſee 2*Theſ.*3.11.
You live, and to it ſet your hand,
That in it you employ'd may be,
For this doth ſuit with Gods Command. *Epheſ.*4.28.
Yea farther, I you counſel give,
To follow it with all your might, *Eccleſ.*9.10.
That you a good full Trade may drive,
For this is pleaſing in Gods ſight.
But yet take heed, take heed, take heed,
That with your wit, and ſtrength, & hand,
(All which muſt be emploi'd indeed)
Your heart don't joyn, & with them band; *Pſal.*62.10.
Its own deſign to bring to paſs,
And ſet up *Mammon* as its God: *Col.*3.5.
O here take heed, my Babes! alas,
'Tis this that makes what's even, odd.
This alſo poiſons all you do,
Ev'n all to which your hand you ſet; *Deut.*32.21.
This brings a curſe upon you too; *Jam.*5.1,2,
And with your Goods, the Devil you get. 3.4.

I know it is the hardest thing
*Eccl.*9.10. The hand closely at work to be
On earth, and yet the heart on wing
*Col.*3.2. Heav'n-ward, and from the Earth set free.
And he that can command his heart
In this, and bend it to his Bow;
He's more the Master of his Art,
Than all in *Oxford*-streets that go.
And yet you must this Lesson learn,
*Prov.*10.14 Your hand with diligence to give
Unto your Calling, so to earn
That by which you and yours may live.
And the more diligent you are,
*Prov.*12.27. So that your heart be dis-engag'd,
The better you and yours may fare,
And all your wat's more eas'ly wag'd.
You may provide things honest too,
*Rom.*12.17. And good in all mens sight; beside,
Well fed, well cloathed you may go,
*Prov.*31.15 And so may bid the world to slide.
21. Again, you may the better feed
*Prov.*31.20 The Poor, and sweetly deal about
Your bounty, where you see there's need;
*Eph.*4.28. So you their love shan't go without.
And surely a more blessed thing
*Act.*20.35. It is, to give, than to receive;
The blessing of the Perishing
*Job* 29.13. Shall on you come, and to you cleave.
*Rev.* 8. 3,4. Besides, poor Saints, whose pray'rs do run
Each day and night unto the Throne,
You may relieve and help each one,
*Luk.*16.9. Which is to you a good seed sown.
Again, the greater sway you'll bear
*Prov.*12.24 I'th' place God points you out to dwell;

That

That what prophaneneſs ſhall appear
There, you may it the better quell.
Again, more time you then may ſpare
In Gods ſweet worſhip to abide;
Without that baſe diſtracting care
That o'er your faithleſs hearts will ſlide.
More time to read, to praiſe, to pray,
In private by your ſelves alone;
More time with Chriſtians you may ſtay,
When you do meet with them each one.
More time to hear, and Meetings go,
More time to ſtay when you be there;
More time to viſit Friends alſo,
And ſee how it with them doth fare.
Theſe are the ends that I propound,
Why in your Calling you ſhould be
Moſt diligent, and daily found,
If ſome good Call don't ſet you free.
But O take heed! take heed I ſay,
That whilſt theſe things you do pretend,
You do not ſteer another way,
And quite run to another end.
Namely, that you might great become,
And rich, and high i'th' worlds account;
That you might bravely live at home,
And when abroad might all ſurmount.
That you might flaunt and tear about,
As you ſee ſome brave Sparks to do,
Where e'er they come, to make a rout,
Poor fools, and think 'tis gallant too.
Or elſe that your Poſterity
Might bravely live when you are dead, *Pſal.* 49. 11.
And have a name half up to th' Sky,
That ſo of you it might be ſaid,

This was the old mans Providence,
That makes his Children live so well;
And though his Grave hath took him hence,
Yet still he hears this Tale some tell.
Take heed of such base ends, I say,
Which soon into your hearts may get;
And if you watch not night and day,
These footing in the same will set.
And poyson all your labours too;
*Psal.* 73. 19, 20. And you and your Posterity
Gods curse will blast, and quite undo,
*Prov.* 16. 7. And root you out from under th' Sky,
I have another word to say,
Before this point let pass I shall;
Do you give ear to it I pray,
It may be useful to you all.
If you your Calling follow close,
With honest care and diligence,
*Psal.* 19. 17. And for a blessing have recourse
To God, and yet he don't dispence
His blessing soupon the work
Of your own hands, but still you see
*Hag.* 1. 6. A secret curse through all to lurk;
And you at this much sadded be;
Because so fast you cannot thrive
I'th' world, as some (less painful do)
Although you faithfully do strive
And daily beg Gods blessing too:
Then first the cause do you search out,
*Hag.* 1. 5. Why God his blessing doth suspend;
*Lam.* 3. 40. Through Conscience make both rack & rout,
That you may see't, and so amend.
And if by search you cannot find
What is the cause you do not thrive,

Be-

Because your sin hath made you blind, *Ezek. 7.19.*
Then go to God, and with him strive;
To shew you what the cause may be,
Pray hard, and to the Promise fly, *Psal. 19.12.*
That he would ope your eyes to see
Where cursed *Achan* close doth lie.
But if God should not presently *Hab. 2.3.*
Shew you the Cause, then wait a while,
Still pray, believe, and to him cry;
And then at last he in will smile, *Isa. 30.18.*
And cast on *Achan's* head his lot,
And out the cursed Villain bring; *Josh. 7.18.*
Then stone the Wretch, and spare him not,
O don't forbear at him to fling;
And don't you cry, as *David* cry'd
For his white Boy, O *Absalon*, *2Sam. 18.33.*
*My Son, that I for thee had dy'd!*
*O Absalon, my Son, my Son!*
But if no *Achan* should appear,
When you the means thus used have,
Then for the matter take no care;
Yet still do you his Blessing crave;
And cheerfully wait on him still;
The time it may be come is not, *John 2.4.*
When he your prayers answer will,
And your own askings you allot.
Or else his end may be to try
How you'll submit unto his hand, *Heb. 13.5.*
And be content in poverty, *Phil. 4.11.*
As well as in a flowing Land.
And when your hearts unto his Bow
He thus hath bent, a blessing then *Deut. 28.12.*
On all your Labours he'll bestow,
And to your prayers say, Amen.

But

But if he ſhould with Poverty
Still all along you exerciſe;
*Mat.* 6.8. Then know it for a certainty,
*Rom.* 16.27. It is becauſe he's onely wiſe;
And knows your frailties all; yea, he
*Pſal.* 49.12. Knows how his mercies you'd abuſe,
And Bleſſings Curſes ſoon would be,
*Eccleſ.* 5. When them you know not how to uſe.
And then, becauſe he loves you dear,
*Eccleſ.* 5.13. And knows that this condition's beſt
For your immortal Souls welfare,
*Mark* 10.25 In this eſtate he'd have you reſt.
O Children, therefore be content,
*Phil.* 4.11,12 If you into this ſtate ſhall fall;
And let not your poor hearts relent,
As if you far'd the worſt of all.
No, no; I tell you 'tis not ſo;
God loves you, as I ſaid before;
And if you walk as you ſhould do,
*Pſal.* 50.23. He heav'nly Bleſſings hath in ſtore.
And he'll make up abundantly
Your outward wants with inward Grace,
*Mark* 10.30. And with his Spirit you ſupply,
*Act.* 20.24. That ſweetly you may run your Race.
For if your hearts with faith he fill,
2*Cor.* 6.10. Although you live and nothing have,
Yet you (as if the world at will
You had) ſhall ſweetly live, and brave.
Though in this world you be but poor,
Yet if you rich in faith ſhall be,
*Jam.* 2.5. And Heirs o'th' Kingdom evermore,
O happy then, thrice happy ye!
Beſides, conſider 'twas the ſtate
In which God put his onely Son;

So

So as he liv'd but at your rate,
Whilst his sweet course i'th' world he run.
Foxes had holes, the Birds had Nests, *Mat.8.20.*
But yet the glorious Son of man
Had not a place his head to rest,
Though on his head the Dove did stand. *Mat.3.16.*
This was th' Apostles portion too,
Those glorious Hero's of their Age, *Act.3.16.*
Who walk'd i'th' world here to and fro,
In a most heav'nly equipage. *1Cor.4.11.*
And of those holy men of old,
That clad with Sheep and Goatskins were, *Heb.11.37.*
To keep their bodies from the Cold,
In Deserts wandring here and there:
Who oft in Dens and Caves did lie,
Of whom the world not worthy were; *Heb.11.38.*
These this worlds glory did defie,
And now at Gods right hand they are.
This Path most Saints have soundly trod,
I think almost in ev'ry Age;
This Lot was lin'd them out by God,
As their sweet earthly heritage.
And now methinks this rugged way
So often trod, should grow more plain
To us that live i'th' Gospel-day,
And follow all this Heav'nly Train.
I have but one word more to give,
By way of Counsel to you all,
To teach you how you here should live,
And I to God commit you shall.
'Tis this: I'd have your carriage be
Kind, lovely, affable, and sweet, *Rom.12.10.*
To High and Low, to Bond and Free; *Eph.4.31,32*
To all with whom you live or meet. *1Cor.10.32.*

Speak

Speak friendly, and act friendly too;
1 Pet. 3. 8. Yet so as Grace and Wisdom may
Appear in all you speak and do:
Col. 4. 6. O you had need for this to pray.
And see that you do not comply
Eph. 5. 11. With sin, or what is done amiss;
Nor unreproov'd yet let it lie,
Prov. 14. 9. Though fools may laugh at you for this.
And if you kind and courteous are,
With Wisdom, Grace, and Gravity;
Wise men good will to you will bear,
Job 29. 8. And persons vain will from you fly.
And this will stop the mouths of those
1 Pet. 2. 15. That else would say you're proud & stout,
Psal. 69. 12. And none but Drunkards, I suppose,
Will dare at you to scoff and flout.
And if they should, yet certainly
1 Pet. 3. 16. Their Conscience will accuse, and tell
Them, what they say is but a Lye,
And they shall smart for it in Hell.
Again, This way much honour you
Phil. 1. 27. Unto Religion sure may bring;
And you more good by far may do,
1 Pet. 2. 12. To bring in Souls to Christ your King.
Well now (my Babes) I finish'd have
What in my heart I had to say:
A Blessing on it I do crave,
That to your Souls do good it may.

Deut. 33. 13, 14, 15. *And now the Blessing of that GOD*
*That once within the Bush did dwell,*
Gen. 49. 25, 26. *And which on* Joseph's *Head abode,*
*Make you in Blessings to excell.*

FINIS.

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